THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—ST. JOHN VII: 16, 17

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

[CONCLUDED FROM PAGE 567.]

THE First Presidency ought to have in the first place their hearts single to the glory of God; to have no personal feeling that will influence them in any policy, but have their motives pure, and then when they unite on anything and give any counsel, I tell you that God will sustain that and carry it through; He will supplement it by His wisdom and power, and make it effective. For the First Presidency are but mortal men. We can only see a certain distance. God sees to the utmost limit. There are no bounds to His sight. But there are bounds to ours. Does He require superhuman wisdom of us? No, only as He gives it to us. He points out the path, and if our motives are pure and we are united on any plan or policy, He will bless and sanctify that, and He will make it successful. That constitutes the strength of the First Presidency, their unity and the purity of their motives. They may err—and who does not? As I said, we are fallible men. Whatever my views may be concerning the Church and its infallibility, I suppose there are none of the officers of the Church who claim infallibility. Certainly, I do not claim it for myself. But when we are united, our motives pure, and we divest ourselves of every personal desire and bias, and ask God to take away all hardness from our hearts and all blindness from our minds, and then supplicate Him for His blessing, it will surely come. Then the Twelve Apostles and the other officers of the Church, when they carry that counsel out unitedly and in the same spirit, will be blessed, and the Church will be blessed, and, as I have said, God will supplement our weakness by His strength, and our want of knowledge by His infinite knowledge and His great power.

In this way the Church of Christ has always been led. Occasionally

men arise who tower above the multitude in the extent of their knowledge, such as the Prophet Joseph, and others whose names I need not mention; for as the Lord revealed to Abraham, there are differences in spirits. He spoke of the Kokaubeam, or the stars, and of the difference manifest in them; that one star was greater and brighter than another, until Kolob was reached, which is near the throne of the Eternal; and He said it was so with the spirits of men. There are differences in spirits. There are different grades of intelligence among the spirits of men. We are not all on a dead level. But God sends forth occasionally a man that towers like a giant in the midst of his fellow men. The Prophet Joseph was of that kind. There have been innumerable examples of men not of our Church of that kind, whose knowledge, foresight, and intelligence were so far ahead of their compeers and those who lived cotemporaneously with them that they could not come up to them. This Church could not come up to Joseph. He towered above us. He would have revealed things to us, if we had been prepared, that would have been far greater than those that we have received. But the Lord deals with His children mercifully. He gives them intelligence according to their capacity to receive it. Therefore wise men, such as Joseph and others, give the counsel that is adapted to the conditions and circumstances of the people, though they may see that it is not exactly what ought to be. Better to give the people something they will obey, if it is not the fulness of the law of God; better to lead them on until their capacity is enlarged and they are prepared to receive higher principles and truths. That is the way God has done with His people. There are many things that the leading men of this Church can see and understand that they cannot impart to the people, nor ask the people to do them. Why? Because they know that the people would not come up to the requirement, and that therefore they would be disobedient. Better to give them line upon line, precept upon precept, here a little and there a little, than to give them something that they could not receive and that they would rebel against. That is the manner in which the Lord deals with His children, and it is the manner in which wise men inspired of the Lord deal with their fellow men. Speaking as a First Presidency, if we could have our way, there are many changes that we would make; but you know how difficult it is to have people see alike upon many points.

Now, if the First Presidency are in the condition that I have heretofore referred to, God is with them, and He will sustain them. I do not think you can find three men—at least, I do not know of any three men—who feel a greater sense of their unworthiness for the position they are called to fill than the three Presidents of the Church. The First President you know, and you know the feeling that he has. Respecting President Smith and myself, I know that we have both been overpowered by the sense of our own weakness. God knows I never would have stood in this position if I could have had my way. I have acted only because it was God's will that I should act. I may not seem that way in the sight of my brethren. I do not think I do. Possibly my brethren do not think I feel as I do, because it is natural for me, if there is anything to do, to go at it energeti-

cally; but I feel as though it required all the power that God can give to help me to be what I am. I would have no connection with this office, I would not touch it, if I did not know that it was the will of God that I should act in this position. And I know this is the feeling of President Woodruff. I know it is the feeling of President Smith. I know it is the feeling of the Twelve and of the Elders generally. When the Spirit of God comes upon us we feel our unworthiness, and that nothing but God's power and blessing can sustain us in bearing up under this great responsibility which He has placed upon us.

My brethren and sisters, I speak of union. The First Presidency must be united. The Twelve must be united; not among themselves alone, but with the First Presidency. They must see eye to eye with the First Presidency. They should come and ask counsel of the First Presidency. And as was said by President Joseph F. Smith this morning, when men do things in secret and are not willing to bring that which they have into the light of day, there is always cause for fear. We should have our hearts open, and be willing for all our brethren to read our hearts and our thoughts. We should enter into no arrangement, nor have any connection with anything that we have to conceal. It is not the Spirit of God that prompts concealment. Nor should we enter into things without being willing to ask counsel respecting them, no matter what they be. It is our duty to ask counsel—to seek the mind and will of God; for God does speak through His servants, and He does give counsel through them unto the people. The Twelve ought to be in this condition. They ought not to shun the society and the counsel of the First Presidency. Do we want this for our self-glorification? The Lord knows we do not. But it is the order of the Church that the Twelve should seek counsel from those whom God has placed to preside. And they should be free in asking counsel, and not do anything without it. In the same manner the Presidents of Stakes and their Counselors should ask counsel; the Bishops and their Counselors should ask counsel; and the seven Presidents of the Seventies, in their place, should ask counsel also. They are under the direction of the Twelve Apostles, who are their file leaders, under the First Presidency of the Church. And one man should not give counsel without consulting his fellow servants. I have no right, as one of the First Presidency of the Church, to counsel in matters concerning the Church without knowing the mind and will of my fellow servants, especially of President Woodruff. I do not want to give counsel to anyone, on any important matter, without Presidents Woodruff and Smith hearing it and getting their views concerning it. Otherwise I might be giving one kind of counsel; Brother Joseph F. Smith might be giving another kind of counsel; and when President Woodruff heard our counsel, he might not agree with either of us. Therefore, there should be union in this respect on the part of every officer in the Church. A Counselor to a President of a Stake has no business to give counsel without he knows it is in accord with the mind of his fellow servants. The Twelve have no business to do it. They have no right to go here and there while they have access to their fellow servants and are operating in conjunction with them, and

counsel on their own responsibility in the management of the affairs of the Church. You can see if care were not taken in this direction we should be divided and confusion would ensue. It is just as necessary that we should be united in giving counsel in regulating the affairs of the Church and of the Stakes of Zion as it is that we should be sound in teaching doctrine. I have no right to go into a Stake of Zion and give counsel and arrange affairs unless I know that that which I am doing is in strict accord with the feelings and the counsel of my fellow servants, nor has any man; and even then I must respect the authority that presides in that Stake. The business requiring counsel may be important, but it is not so important but that it can generally be deferred until the united counsel can be obtained. So it is in all the branches of the Church and in all the work of the ministry. There must be union. You remember the story of the Scythian king. Before he died he called his boys together. He handed them a bunch of arrows, and asked the oldest to break the bunch. He put it across his knees, and he tried and tried, but could not do it. He requested each of his boys to try, and they each failed to break the bunch. Then he commanded them to break the band that united the arrows. They did so. "Now try and break them," he said. Why, they broke them with the greatest ease separately. So it is with us. When we are not united we are easily broken; but when we are united we cannot be broken. When I am giving counsel that I know I am sustained in giving, I feel strong. I would feel very weak if I were not in that condition, because I would be ashamed perhaps by having that counsel changed. Therefore, when men come for counsel, and have the idea that they can get better suited by coming to me, or to Brother Joseph F. Smith, I do not want them to think, if they come to me, that I am going to give them some counsel that may not be in accord with the counsel of the other brethren. None of us should do this, and no man should seek for counsel in that spirit. We should be united in giving counsel. Then the affairs of the Church will roll on, and everything will move harmoniously; there will be peace and union in the councils of the authorities, and the Church will feel the influence of it. That spirit of union will run through the Church, and all will be benefited by the spirit that will be thus receive and enjoyed.

My brethren and sisters, above all things, therefore, we should seek fo. this spirit of union and love. It should be sought for in our councils, and we should not contend. Now, suppose that I should take it into my head to say that a certain doctrine is true, and I contend for it, determined to have it so; does my contention make it true? Suppose that I should contend from now until the Savior came that it is true, would my contention make it true? Certainly not. I cannot change a principle of truth. Then why contend or dispute, or argue about it? A man contends about something that happened in the past, and he is determined to have it so. Another contends that it is not so; well, what does this contention amount to? Does it change the truth? The thing has happened; can it be altered by contention? Not in the least. And so concerning events to come. Contention concerning them does not change them. There can

be no change wrought in doctrine and in truth by our contention. But I will tell you where there is room for differences of opinion—in regard to the policy to be pursued. There ought to be no contention, however. God speaks against it. We have no right to be a disputing, contentious people. And whenever I dispute with my brother I am likely to grieve the Spirit of the Lord and darken my own mind. Therefore, let us avoid contention, in our councils and in all our intercourse one with another. Of course, as I say, there is a chance for differences of views respecting policy. It often amuses me to hear some of our brethren say, "Well, he is a policy man"—as though there was something very bad about a man being a policy man. I think, however, I know what is meant by that term. Now, there is good policy and there is bad policy. I believe in good policy. I believe we ought to be a politic people—and when I say a politic people I mean a wise people, taking advantage of every circumstance that we can to obtain our rights and our liberties, and to get recognition in the earth, that our true worth may be known. The difficulty with us is, we are not known. If we were better known, we would be better thought of. It is a good thing to pursue a wise policy; not crouching, bending, and yielding, but firm as a rock where the principles of truth are involved; ready to take hold of every proper advantage to be gained for the Zion of God, and make use of it for the promotion of righteousness and liberty and true freedom in the earth.

My brethren and sisters, let us stop our contentions, and not be stiff and set in urging our views. Of course, where there is wrong being done, we should be firm as a rock. Where men are teaching false doctrine we should not keep still and allow it to be taught in our hearing without protesting against it. But we need not fall into the spirit of contention and quarreling over that. We can use our influence, and tell what we think, and then if it is not received, let it go; we have done our duty; and not all the time be looking around to see where we can find fault. Some men are continually prying into doctrine and trying to reveal mysteries, as President Woodruff referred to this morning about the Godhead and other things. They want to know a great many mysteries. Now, if we will do that which lies before us we will grow in knowledge, and God will give us revelation upon revelation, and nothing will be concealed from us.

I have felt to make these remarks this afternoon on this important topic. It is of the utmost importance that we should be united. Whenever you see men attacking the word of God and the servants of God, you may know that the adversary is at work. He has reasons for being at work. And his weapons have always been lies and misrepresentations. It is in this way that he has brought about his wicked designs from time to time. If he could make this people believe that the First Presidency were deceivers and were ready to take advantage of them, it would please him very much. If he could make the people believe that the Twelve were dishonest and could not be relied upon, and were looking for self interest, it would greatly please him. It is on this account that he fills the whole world, so to speak, with lies concerning us. He will go on doing

it until he is bound. He will be bound, and then he will not have power to deceive the nations as he has had up to the present time.

Speaking about men like the Prophet having views superior to other men, the same thing may be said about this people. Our ways are ahead of those of the world. They cannot comprehend our views. We take views of things which seem utterly strange to them. On the question of virtue alone, the majority of people cannot agree with us in insisting that men shonld be strictly virtuous, and they do not understand why we should think that such severe penalties should be attached to the punishment of adultery, fornication, and kindred sins. They cannot understand this. And so it is in many things. We are trying to live up to a higher law, and to lift the world to our plane, and we are being lifted higher all the time ourselves, through the Spirit of God and the revelations of God. It is a great work, however, to uplift a people like we are from our old traditions and habits and our old ways of thinking, especially when we are surrounded by such elements as we are. The influence of their example combined with our inherited traditions are powerful to contend against. Many of our young fail because of this. It is a great trial for this people to be exposed to such things. I am thankful they are doing as well as they are. Yet I mourn when I hear of transgression and sin; especially among the rising generation. I would like to see our sons and daughters grow up very pure, very perfect, and be an example to the world. I am happy to think that there are a great many in this condition —pure in heart, and striving to the extent of their ability to uplift themselves and to help lift their brethren and sisters on to a higher plane. We shall lift the world up by degrees. The influence of our teachings has already done this to a great extent. I have been away a good deal lately, mingling with other people and I am surprised, although I have been expecting it, at the effect our influence is having upon the people. I am surprised at the manner in which they look to us, and quote us. We are gradually emerging from—shall I say obscurity? Yes, to some extent, obscurity, but more particularly from the midst of misrepresentations and falsehoods that have enveloped us and hidden us from the world. But people are beginning to look at us in a different light. The Lord is blessing Zion in this respect, and He is bringing to pass His word concerning her. It remains for us to prepare ourselves to go on and increase in the direction that God has pointed out. Let us profit by the floods of wisdom that have been poured out upon us from the beginning and the counsels which we have received concerning our mode of living. Oh! that we could remember these things and put into practice the teachings of Joseph, of Brigham, of Heber, of John, and of all the mighty men that have lived among us and worn out their lives in trying to teach us. Their teachings are more precious than gold. But they have passed unheeded. Now let us begin to recall them to our memory. Let us read the records that are made of their teachings, and see what wisdom has been given to us through the Spirit and power and blessing of God. God bless you all and save us all in the celestial kingdom of our God. I ask it in the name of Jesus. Amen.

FACTS AND EVENTS.

The Kiel canal, recently opened to commerce, is lighted throughout its entire length of sixty-one miles by 25-candle power incandescent lamps placed about 500 feet apart on th sides of the canal.

gs may be kept fresh longer with the small end downward than in any other posi- because in this way the yolk is suspended in the albumen and enveloped by it; wh reas if placed for any long time otherwise, the yolk would come in contact with the she and decomposition would result.

How little the population of France moves about is shown by the last census. Out of 38,000,000 inhabitants 21,000,000 live in the town or village in which they were born and 30,500,000 have not moved out of their native departments. Only 1,500,000 have emigrated to France from colonies or foreign countries.

Russia proposes to celebrate Jenner's discovery of vaccination, the one-hundreth anniversary of which occurs next year, by offering prizes for works on vaccination, by publishing histories of the practice of vaccination in Russia and in Western Europe, and by a commemorative meeting and exhibition of objects connected with vaccination.

One of the most singular-looking creatures that ever walked the earth or "swam the waters under the earth" is the world-famous man-faced crab of Japan. Its body is hardly an inch in length, yet the head is fitted with a face which is the perfect counterpart of that of a Chinese coolie, with eyes, nose, and mouth all clearly defined. This curious and uncanny creature, besides the great likeness it bears to a human being in the face, is provided with two legs, which seem to grow from the top of its head and hang down over the sides of its face. Besides these legs, two feelers, each about an inch in length, grow from the chin of the animal, looking for all the world like a forked beard. These man-faced crabs swarm in the inland seas of Japan.

At the last meeting of the Société de Médecine M. Lancereaux spoke on the danger of excessive wine-drinking. He said that it was generally considered in France by the working classes that wine strengthened, and was necessary for all kinds of hard work. Consequently a large number of workmen absorbed three litres or more daily. At first no evil results are remarked, but at the end of a certain time vomiting occurs in the morning, the lips tremble, sensibility is modified in the limbs, and sleep is agitated, and this condition may last for some years. Excess of wine also predisposes to tuberculosis, which in such cases assumes a very rapid type on account of invasion of the lungs and the serous membranes. To be just, added M. Lancereaux, all these disorders must not be attributed to the wine itself, but to its adulteration, for when the peasants drink the liquid of their own cultivation they are very rare.

There is little to suggest a snowstorm in the appearance of the aerial curls and feathers that are named by meteorologists cirrus clouds. But Dr. A. Benson, during his recent lofty balloon voyage in Germany, passed through a cirrus cloud at a height exceeding five miles and a half, and found that it consisted of small but perfectly formed flakes of snow. It was a little snowstorm floating high in the sky. If it had descended earthward it would have been turned into mist or rain. During this voyage, which was one of the most extraordinary balloon trips on record, Dr. Benson attained a height of nearly six miles. He would undoubtedly have lost consciousness—as Mr. Glaisher did, in his still loftier ascent many years ago—if he had not resorted to an expedient which reminds one of the ingenious devices of some of Jules Verne's extraordinary heroes. Dr. Benson carried with him bags of oxygen, and breathed this gas, mingled with air, after he had attained a height were the atmosphere was too light for comfortable respiration. He found that above 26,000 feet he could not dispense with the use of oxygen from his bags. The temperature at the highest point that he attained, 31,496 feet, was about 54 deg. Fahr. below zero. If at this time he had floated over the world's loftiest mountain, Mount Everest, in the Himalayas, he would have been nearly 2,500 feet above the highest point of that tremendous peak.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 12, 1895.

INEXPLICABLE, BUT POSSIBLE.

QUITE a general notion exists among the different sects of Christendom that there is no such thing as a literal resurrection. That there will be a life beyond the grave they do not doubt, but it is considered that the life of the spirit alone after death will constitute the condition of resurrected beings for which all Christians hope. Many of the ministers refuse to discuss the question with unbelievers, saying that they are free to admit the weakness of their own position, because the resurrection is so unlike anything witnessed upon the earth that it can be believed in only by faith. With one who disbelieves in a Supreme Being it would of course be useless to contend that there is an after-life; but the overwhelming evidences in favor of God's existence which are put forth by all nature proclaim that it is a fact. The man who does not believe in a Creator has many harder things to believe and explain than the Christian has; for the former claims that everything in the universe has come without any intelligent plan or design. It is much more difficult to believe that everything has happened to be just as it is, and that it might just as well have been any other way, than to say that God created the earth and its inhabitants, having a purpose in view when He did it.

One great writer has said that a careful and minute study of the formation of the human eye will convince any reasonable man of the existence of a Creator. The same person examining a photographer's camera would find out what the lenses were for, why the box was darkened inside, and the reason for having the object glass at a certain distance from the lens. It would not be the slightest trouble in the world for him to believe that the camera had a maker who understood his business, and knew what he was going to do before commencing on his labor of making the apparatus; one who would intimate that the instrument came by chance, or just happened to be, would be looked upon by the unbeliever in God, as well as by others, as a very foolish person; yet the human eye is infinitely finer and more delicately constructed than the finest optical instrument. A study of any other member of the body—such as the hand, the foot, the arm, or the ear—will reveal just as unmistakable evidences of design; so that it looks much more reasonable to believe in a God than not to believe in Him.

Such being the case, the attribute of omnipotence must necessarily attach to Him. And while there are numerous events taking place continually which are impossible of explanation, does not this show the possibility of

others taking place of which there is nothing analogous here on the earth? Life itself is the greatest mystery; no man can comprehend, much less explain it. A key to the secret of life would perhaps open the door to the knowledge of preventing death, and doubtless would show how easily God can raise up as well as destroy life. Every breath that is drawn, every pulsation of the heart, every movement of the eye, the hand, or the foot, every single thought that comes from the mind—all are enveloped in mystery which no man's wisdom has yet been able to explain.

Look at the soil in yonder field; can it be made into a living, thinking being? Plant some grain and trees in it and let a sufficient time pass over. Instead of the black earth, the water, and the air (all of them inanimate objects) there are now the golden grain and the luscious fruit. Eat them and they assist in sustaining life; scientists, both believers in God and infidels, say that the food becomes a part of the man. Whether it becomes an essential component of his organization, or is only a temporary assistant in keeping life in the body, it is certain that a miracle has been performed in the transformation of the soil to a plant and the plant to a portion of a living organism. Is there any more life in the soil of the field than there is in the dead body of a human being? Then why is it any less possible to give life to one, so that the man shall become alive again, than that the other should sustain life? The only reason that one appears more miraculous than the other is because one has been seen and the other has not.

When Christ arose from the dead He appeared as He had been before death. The features of His countenance were similar to the same while He lived before, so that He was recognized by the disciples. He told them to fear not, for a spirit had not flesh and bones as they saw he had, and He asked Thomas to stretch forth his hands and feel the prints of the nails and the wound of the spear. Thomas had expressed his doubt with as much positiveness as any one could; he refused to believe the testimony of his brethren, no matter how strongly they might insist on having seen the risen Redeemer. When Thomas saw, he did not ask how it was possible for one to rise from the dead, but he knew that it was a fact, and the Savior gently reproved him for his lack of faith in the power of God. It was just as full of mystery to him, no doubt, as it was before he witnessed it, and if left to himself he could no more have explained how it was done than he could before he saw it.

That mystery has not been cleared up to the minds of people generally, and very likely will not be on this side of the grave; but the promise is given that all the children of God shall come from the tomb and be endowed with life: "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv: 22. That it will be a raising to life similar to the resurrection of Christ is shown by the statement: "Beloved, now are we the sons of God, and it doth not yet appear, what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John iii: 2. The believer in God must believe Him powerful enough to give life a second time as well as a first time to the body of man.

Simply because he cannot understand the resurrection is no reason that one should deny it, for such a reason would lead him to deny his own existence; he cannot understand that. To deny it because he has not seen it is also not a safe position to assume, for there are thousands of events which take place without being seen. Yet after all the reasoning has been given of which man is capable, there is still required that faith which can accept Christ's words when He says: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." St. John xi: 25, 26.

How will they feel who constantly deny a future life when they are brought to see that it is a reality? They have the testimony of truthful men that the soul is immortal, and that the body will be raised from the tomb. These men have had it revealed to them, and they give their words to the world, asking for faith sufficient to enquire of Him who is the author of life, and He has promised to reveal it to those who will seek. This knowledge will be much surer than can be arrived at from the strongest reasoning, since the latter can only show that such a thing is possible, and perhaps probable. The word of the Lord and the testimony obtained through faith will give an assurance equal to that of Job when he exclaimed: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Though inexplicable to man's finite mind the resurrection is entirely possibly with God. B.

In a report of the Alabama Conference of members of the Church, published in the *Deseret News*, appears the following:

"The Saints on Two Mile worked very hard to get everything arranged for a successful Conference. The meeting house was nicely scrubbed inside and out. Preparations were in progress for its decoration and all seemed well. But the old spirit of prejudice and hatred that ever has existed against the work is not dead, even here where there are friends on every side. During the night of Wednesday, August 7, some enemy was mean enough to set fire to the building, and in a few hours it was reduced to a heap of ashes. No clue is had of the perpretator of the deed. The Saints naturally felt a little discouraged, and many of our opponents expressed themselves disgusted with the act. A very prominent man of the county has said that he will donate ten dollars for the erection of another house. The Saints have not given up hope of still holding their regular Sunday School and meetings, and John I. Guthrie has proffered the use of a good house until the time when a meeting house shall have been completed.

"The burning of the church did not stop the preparations for conference. The Saints turned their attention to a beach grove near by, and by energetic work seats were arranged, a stand was erected, and ere long a very comfortable place to hold our meetings in was the result.

"The grounds were very tastefully arranged with decorations and

flowers, most noticeable of which was a banner placed at the back of the speaker's stand, bearing the following inscriptions: 'The first principles of the Gospel,' 'Faith in Christ,' 'Repentance towards God,' 'Baptism for the remission of sins,' 'Gift of the Holy Ghost,' 'In God we trust,' 'Holiness to the Lord.'

"The southern people are noted for their hospitality, and they added to their fame on the occasion of the conference. Between the morning and afternoon services picnic in abundance was provided on the grounds. All partook with relish of the sumptuous spread, after which a very pleasant time was had in conversation and general hand-shaking."

How long will it take people to learn that they cannot successfully overcome the truth by acts of violence? In this case as in numerous other instances the intended effect was entirely lost, and a feeling of sympathy was created in the breasts of really honest opponents of Mormonism, who believe that the Latter-day Saints have a right to be heard. They "can do nothing against the truth, but for the truth."

RELEASES AND APPOINTMENTS.—Elder George C. Rigby has been honorably released from presiding over the Manchester Conference to return home, September 19, 1895.

Elder Samuel O. Crosby has been appointed to preside over the Manchester Conference.

Elder Isaac Langton has been honorably released from laboring as Traveling Elder in the Manchester Conference to return home, September 19, 1895.

Elder Albert J. Seare has been honorably released from laboring as Traveling Elder in the London Conference to return home, October 10, 1895.

Elder Henry O. Beddley has been released from laboring as Traveling Elder in the Sheffield Conference, and has been appointed to labor as Traveling Elder in the Birmingham Conference.

NEWCASTLE CONFERENCE DISTRICT MEETING.

A DISTRICT MEETING, of the Newcastle Conference was held at the Co-operative Hall, Pelton Lane End, on Sunday August 25, 1895. The Elders present were: J. B. Patterson, President of the Birmingham Conference; J. W. Ford, President of, and T. A. Howard, Wheatley Gibson, Z. T. Derrick, W. A. Thayn, C. D. Smith, D. C. Stephenson, Traveling Elders in, the Newcastle Conference.

Three meetings were held, and the Sacrament was administered at the afternoon service. A goodly attendance of the Saints and strangers was secured at each gathering, and those assembled listened with interest to the explanations of the principles of the Gospel. The meetings will doubtless have a tendency to arouse some from their slumber of indifference, and cause them to seek for further information concerning the Gospel of Christ.

C. D. SMITH, Clerk of Conference.

IN THE SWISS MISSION.

BODENSEE, SWITZERLAND, AUGUST 20, 1895.

BERNE is the capital of Switzerland, and the headquarters for the Swiss and German Mission. For years the mission office has been at 36 Postgasse. Last spring President Naegle moved into Archivstrasse No. 20, Kirchenfeld, a new part of the city which is rapidly building up. The new quarters are airy and comfortable and the surroundings are lovely. The view in front presents some magnificent mountain scenery while behind the building can be seen the blue and tempestuous Aare. I congratulated our brethren on having found so comfortable and healthy a place in which to perform their labors. Our church organ in the German language, *Der Stern*, is published semi-monthly, and has as great a circulation as the MILLENNIAL STAR. The proprietor of the establishment in which our printing is now done is much interested in our people and is doing our work cheaper than it has been done before. Besides *Der Stern* a great number of tracts and books are also published in German and French, and Brothers Schiess and Hasler, who assist President Naegle in the office work, are kept very busy.

Sunday, August 4, we held a meeting in a fine hall which had been obtained for the occasion. There were present a good many Saints from Berne and the neighborhood, and a number of strangers. Some of the latter told us afterwards they were ready for baptism. I hear that Brother John K. Schiess, who is laboring in Langnau and who had brought a number of friends with him, has since then baptized five persons. He is a zealous worker and has been much blessed in his labors. Besides the brethren of the Berne office there were present Elders Emil Kohler and Gottlieb Tueller, laboring in the Berne Conference, and F. Haueter who labors in Freiburg, also Elders O. W. Andelin and Wallace Cragan who have just arrived to fill a mission in Germany. The former has studied the German language at home and will soon be able to use it. In the afternoon we had two meetings at Bienne. The weather was very unfavorable, yet the attendance was good. The singers from Berne went along with us and in connection with those of the Bienne Branch they formed a good choir; an unbiassed report of the meetings appeared afterwards in the local papers. Elders R. Gygi, G. Schmutz, and Joseph Meservy labor in this branch. This place is situated near the line between the German and French speaking populations of Switzerland, and it is therefore necessary to have some Elder laboring there who speaks French; the latter Elder mentioned does this. There were also present Jacob Brenner and John Flückiger of the Central Conference.

The following Sunday was spent in Geneva, the City of Calvin. Elders J. J. Toronto and D. J. Lang are doing a good work there. We attended two meetings with the Saints. There were also a number of strangers present, some of whom had come from quite a distance. Elder Lüthy accompanied us from Lausanne, and attended the meetings. We had also the pleasure of having Sister Naegle with us. She is accompanying her husband on his visit to the different branches. Geneva lies at the outlet

of Lake Leman which pours its waters through the River Rhone into the Mediterranean Sea. This magnificent river is spanned by a number of beautiful bridges. From one of these one can have a fine view of Mont Blanc which raises its peak covered with eternal snow to a greater altitude than any other mountain in Europe. The city has much of interest for the traveler. The St. Madeleine Church is said to be over a thousand years old. Here was preached the first sermon after the reformation in 1534; I was amused to read the names of some of the streets leading to this church. One is called "Hell;" another by the church is called "Purgatory" while the one on the other side is called "Paradise." The minister going to preach in this Church has plenty of texts suggested to him by the names of these streets!

Of all the historical characters which this city boasts no one else looms up to the height of Calvin. In 1541 he completed the reformation commenced by Farel in 1534, and established a severe ecclesiastical discipline. Geneva could not brook the tyranny of the Church of Rome; but no sooner had it cast off the Catholic yoke than it put on a Protestantic one much more galling. It was nicknamed "Protestantic Rome" and it deserved it, for it also set up stakes. In 1545 thirty-four persons were either burned or executed after having been tortured. I visited St. Peter's Cathedral, the Church in which Calvin preached, and sat in a chair said to be his. The mighty influence this man has had on the faith and belief of millions of his fellow-men was the one thought absorbing my mind as I walked between the pews in which earnest worshipers had sat listening to his voice.

Next day we took steamer for Lausanne where we met with the Saints in the evening. Elders Alonzo Francis and W. Lüthy labor here. The former is progressing fast in the French language, the latter was born in the French speaking portion of Switzerland. A year and a half ago there was only one member in Lausanne, now there is a flourishing branch and the prospects of further additions to the Church are promising. Elder O. F. Ursenbach, who has lately returned home, performed a faithful mission here in connection with Brother Francis.

We attended meetings at Zürich in the forenoon of the following Sunday. The large hall hired for this occasion was filled to overflowing, even the entrance and the stairway were crowded with people desiring to hear us. After the meeting several came forward and asked questions for the sake of information, and a good impression was made upon the people. Elders J. U. Bühler, William A. Winkler, Albert Bryner and F. H. H. Tagge labor in Zürich and its environs. This branch numbers about sixty Saints and is in a good condition. A romance entitled: "Die Mormonen" has lately been published in the Zürich papers. The bitterness of the author seems to have had the opposite effect from the one intended. The people were anxious to hear our side of the question.

In the afternoon we went to Winterthur. Here we were also favored with the presence of a large number of Saints and strangers in our meetings. Elders J. U. Probst and F. Alispach, laboring in Graubünden, attended our meetings in Zürich and Winterthur. Elder I. Bauman from Thurgau, and John Graf from St. Gallen met with us in the afternoon

at Winterthur. Elders John Widmer and C. Riesenmay labor in this place and Schaffhausen.

We were hospitably entertained at Herr Keller's. Sister Keller has been a great help to this branch. The Elders have always found a good home at her house, and she is a zealous worker for the good cause. A lady from Graubünden desired baptism In the evening the brethren tried to find a place in the river outside the city for the performance of this ordinance but were followed by the police who took down the names of all parties concerned and threatened the Elders with arrest. The baptism was postponed.

The next day we attended a large meeting in Schaffhausen. Those present were much prejudiced against us, and after the meeting a number of questions were asked, but were answered so conclusively by Brother Naegle, that it was plain to all that those asking them had drawn their inspiration from lying newspaper reports. A man, said to be a judge, seeing their defeat, poured out a stream of venom and of personal abuse upon us and then left the hall. President Naegle told the people who remained that this was the same kind of logic as that used against our Savior and His Apostles. The brethren laboring here are zealous workers, but have not seen many fruits of their labors. They were hopeful that the interest which our meetings had created would have the effect to make more investigate our principles.

This morning we left Schaffhausen for Constance. We spent a couple of hours in viewing places of interest in this quaint old city. The Cathedral is an attractive edifice. Near the entrance is a metal slab on which John Huss is said to have stood July 6, 1415, on his 43rd birthday, just before he was taken to the stake. There is a white spot on this slab which the people believe never gets wet. From the Church we went outside the city to the place where this earnest reformer was burned on the above mentioned date, and where Jerome of Prague suffered a similar fate the next year. A large boulder which it required 32 oxen to draw, covers the place which is further protected by an iron fence. It was a fascinating spot to me; nearly half a thousand years have passed since this tragedy begotten in religious intolerance took place, still it is kept green in the memories of the people. Sitting on a bench under a shade tree looking at this monument the vivid description my teacher, a Lutheran, had given me of this scene seemed to bring its very details before my mind. He laid especial weight upon the prophecy which Huss is said to have made about the coming of Luther, namely: "To-day you are roasting a goose, but a hundred years hence will come a swan which you will let fly."

We have now bid good-bye to Switzerland and intend visiting the different branches in Germany. ANTHON H. LUND.

UTAH NEWS.

(Summarized from Territorial papers.)

The Salt Lake Business College has incorporated with a capital stock of $50,000.

Bishop John Carson of Fairfield, Utah County, one of the oldest residents of that place, died at his home on August 22.

Logan is soon to have a system of electric lights. The question of an electric railway is also being discussed in connection with the lighting scheme. A 1000 horse-power plant will first be put in, and the capacity of this will be increased as circumstances may require.

The cost of tuition and supervision for each person of school age in Salt Lake City last year was $13.54. In addition to this the school board spent forty-seven cents for special teachers, and eighty-seven cents for books and stationery per capita of those enrolled in the schools.

Joseph G. Cutler, brother of John C. Cutler, of Salt Lake City, died suddenly on the morning of August 21. His wife died not long ago and since that time he has not been feeling well, but was no worse than usual the night before he died. By his death five children are left orphans, and a host of friends are mourning his untimely end. He was 38 years of age.

A somewhat unusual incident occurred in Judge Smith's Court at Ogden one day in August. A lame man was charged with begging, and when asked why he did not sell small articles to make a living said he had no money to commence with. The Judge instead of sending him to jail gave him a dollar to start with and promised to recommend the Mayor to grant him a free license.

The Republican convention held on August 28 nominated the following for state officers: Governor, Heber M. Wells; Secretary of State, James T. Hammond; Treasurer, James Chipman; Attorney General, A. C. Bishop; Auditor, Morgan Richards; Superintendent of Public Instruction, Emma J. McVicker; Congressman, C. E. Allen; Judges of the Supreme Court, C. S. Zane, G. W. Bartch, James A. Miner.

A fire started in a livery stable at Bingham and spread until it burned forty-five houses, estimated to be worth $200,000, with insurance on them amounting to less than twenty per cent. of that sum. A subscription for the relief of the sufferers was started in Salt Lake City, but word was sent from the mining camp that every one was cared for and no necessity existed for any outside help, though the main part of the town had been destroyed.

A cloudburst near Beaver brought on a flood, but, instead of doing much damage, it is said that a large tract of country was really benefited by the fertilizers that were carried over and deposited on it. On the same day a flood happened at Frisco, and carried away several bridges, but did no further harm. Other portions of Southern Utah were similarly visited of late. In some places the roar of the floods could be heard for miles, but there is no serious loss reported from any locality.

Forty-eight years ago Robert and John Skelton emigrated to America, from Great Britain. Robert settled in Utah and John drifted westward into California and from there to Australia. They heard nothing of each other for many years. Last winter Robert died, and not long after this his son Robert, now living at Provo, received a letter from California where his uncle, John, is now living. The correspondence was kept up until it resulted in the meeting of the uncle and nephew on August 23.

The New York *World* contains a thrilling account of a trip down the Colorado River which the Rev. Mr. Utter and his son, of Salt Lake City, took on a raft. The canyon of the Colorado is noted for its grand scenery and imposing appearance. The two persons named built a raft twenty feet long and six feet wide on which they floated a distance of about two hundred and fifty miles over the most dangerous portion of the Colorado River. They several times had narrow escapes from being wrecked in descending the rapids, but by hard struggling reached their destination. It is looked upon as a marvel that the trip could be made without accident as several other parties have tried it and their rafts were broken up. The gentlemen express themselves as having enjoyed the trip immensely, as they obtained views of scenery which it is impossible to see from points outside the river. Dr. Utter, when seen by local reporters, said the account published was considerably overdrawn. He did take the trip, but he says there was no danger worth mentioning, though the scenery was very fine, and the enjoyment accordingly great.